







A PASTORAL LETTER  
FOR THE BENEFIT OF THE

**Presbyterian Church,**

—OF—  
**LEBANON, IND.**

*Nehemiah X:19.*

LEBANON, IND.:  
M. M. MANNER, PRINTER AND BINDER.  
1879.



**"FINISHED."**

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*LET BYGONES BE BYGONES.*

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Let bygones be bygones; if bygones were clouded  
By aught that occasioned a pang of regret,  
Oh, let them in darkest oblivion be shrouded:  
'Tis wise and 'tis well to forgive and forget.

Let bygones be bygones, and good be extracted  
From ill over which it is folly to fret;  
The wisest of mortals have foolishly acted—  
The kindest are those who forgive and forget.

Let bygones be bygones,—your heart will be lighter  
When kindness of yours with reception has met:  
The flame of your love will be purer and brighter,  
If, Godlike, you strive to forgive and forget.

Let bygones be bygones: Oh, purge out the leaven  
Of malice, and try an example to set  
To others, who, craving the mercy of heaven,  
Are sadly too slow to forgive and forget.

Let bygones be bygones;—remember how deeply  
To heaven's forbearance we all are in debt;  
They value God's infinite goodness too cheaply  
Who heed not the precept, "Forgive and forget."

*FINISHED.—XVII:4 and XIX:30.*

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Only at an infinite remove from the true, native sense in which the Incarnate One used this word, can any mere man use it. His work was above every work, as His name is above every name. There can be no sinless competition with Him. He foresaw His time and came intelligently and willingly to all of its demands. His birth and each subsequent event was in the fullness of time. Exact punctuality marked in His case each exigency, (Jno. 7:6). Especially in his death was this true. For his mission was to die. No man took His life. He laid it down on the altar which He himself had chosen. Of the people, in this vicarious sacrifice, there was none with Him. The Incarnate One finished the work of human redemption; and since His sacrifice there is no proper priest or victim in the church. The types are filled and fade away as the stars when the sun rises.

“Jesus paid it all.”

When we anticipate our work what a contrast between our knowledge and His knowledge! Quite often the most advanced Christian has doubts as to his proper mission and sphere of labor. Some never know exactly for what end they were born, and for what cause they came into the world (Jno. 18:37.) Mary Lyon said, and it is on her tomb stone: “There is nothing in the Universe I fear, except that I may not know all my duty or may fail to do it.” It requires a very close walk with God to be without this fear. But it is attainable; and a goodly number are without condemnation.

How often we think our work done when it is only commenced! And, as we judge, it often ends too soon. The aged, suffering saint lingers, we think, too long—useless on



earth and ripe for Heaven—while another just entering on a wide, welcoming field of usefulness is called away.

We see, then, from these open facts, how we must modify the word FINISHED, when applied to human beings and affairs. Distinctly recognizing the unfading glory which illustrates our Savior's active obedience in Jno. 17:4, and the completeness of His passive obedience in Jno. 19:30, we may modestly use the word finished as a motto at this special period in our pastoral life—invoking pardoning grace for sin, overruling grace for mistakes and accepting grace for honest work.

In a dark hour of our struggle the Pastor published his "Retrospect, or Life in Indiana at Three Score," which, with the "Poetry" of Bro. S. L. Hamilton, and the "Appeal" of Mrs. P. C. Harrison, reached the heart and purse of many dear friends of Christ and His cause, and a new impulse was given to our wavering faith. More than sanguine hopes were realized. "The stormy, wintry afternoon in February, when the partially covered walls of our building excited smiles and tears," has been followed by milder seasons, and instead of the Gideonic motto, "Faint, yet pursuing," we can now prepare to say of this perplexing, materialistic, pastorate of nearly seven years, "FINISHED."

The dear people who have so nobly stood together in this long church campaign, while their private wealth wasted away, and the many friends scattered over the land, who came to our help, will here find a medium of introduction, not too public or permanent—a sort of Mizpah memorial, (Gen. 31:49.)

Few societies in Indiana are better advertised than the Lebanon Presbyterian Church; and this wide spread reputation may be a valuable part of its capital, while it imposes corresponding obligations.

On the evening of the 25th of September, 1878, the cyclone struck Lebanon, and spread over a smiling, prosperous little city a chaos of rubbish. No lives were lost and only two persons were injured; but many citizens and a number of our own members were seriously damaged in



their property. The dreadful scene is photographed in our memories. Rarely since has the sky gathered blackness without a foreboding of danger. Save in the earthquake shock no war of the elements is so sublimely awful as the wind storm. The after chaos is more perplexing than the debris from fire or water. The prince of the power of the air has a new meaning to one who has witnessed the instantaneous devastation of the whirlwind. Consolation comes only as our faith rest in Him who gathers the wind in his fists, (Pro. 30:4.) How sweet, simple and sensible the faith which sings:

Howl! winds of night, your force combine,  
Without His high behest,  
Ye shall not in the mountain pine  
Disturb the sparrow's rest!

Our beautiful church home was destroyed! The telegraph bore the news to the daily press and over the land, and next day's mail brought answers from sympathizing hearts. Bros. Edson, Morris, Tuttle, Logan and Little, and a woman's word, as none but Mrs. Whipple could express it, consoled us much. As we wept together on the next Sabbath, in the Baptist Church, meditating on the 23d Psalm, these letters led us into the green pastures and beside the still waters of hope. And, so, from every point of the compass, letters, with money, and words more precious than gold, came to us by the score. It was a notable feature of our Postoffice, after Thanksgiving Day, to see the shining faces of the Presbyterians. Citizens, outside of any congregation, were astonished at these responses. One said: "There is more good in the church than I ever imagined." One hundred and twenty letters are securely bound together in a bundle of love, to be kept for the coming generation. Old friends and names unknown before, and modest ones who concealed their names, brought presents and gave guesses at the meaning of the trying providence, and words of cheer. Each of these letters is worthy of being published—revealing the intense loyalty of Christians to their houseless Lord.

Pressing invitations came to visit congregations, and the reception given, in the often unpleasant work of begging, was such as to make these days of canvassing the most pleasant of the year. At Frankfort this work was commenced, under the guidance of Elder Wilson Seawright, and followed by pleasant days with kind helpers at Indianapolis, Thorntown, Crawfordsville, and in Johnson county.

The local press and the church papers, especially the Herald and Presbyter, and the Evangelist, gave us great aid.

But the Power—the locomotive of the train—was the Church Election Board. The night of the storm a cry for help was sent to Dr. H. R. Wilson, 23 Center Street, N. Y. The return mail brought brief, but emphatic words of cheer, and a promise of pecuniary help. This solid, business-like response did the work all along the line—like the presence of Sheridan at Winchester.

This is the strength of our denomination, both in the infancy of an organization and in times of sudden exigency, when disaster threatens the existence of an old church. No department of our agencies is more perfect. When the local church takes the proper steps through the Presbytery and complies carefully with what is called red tape, no worthy call will be unheeded. In our case we had the special recommendation of the Synod.

Distinct mention must be made of Mr. Joseph Curzon, our architect, of Indianapolis. More failures are made in church building by not employing and honoring a good architect than from any other source. The honest architect is essential to obeying the command (Lu. 14:28) about counting the cost. How a calvinistic church can go blindly into so important and permanent a matter as church building without predestination of the end and all the means is beyond defense. It is the very worst form of arminianism, which leaves every thing uncertain, except failure. Our architect worked with exceptional benevolence and in the face of special difficulties; but he was successful.

During all these wintry months, from the 25th of Septem-

ber, 1878, to the 27th of April, 1879, when we entered for worship our reconstructed building—the unity of Christians was exhibited to our advantage. The free use of the Baptist and Christian houses was offered to us and gratefully accepted. And in these houses all of our Presbyterian peculiarities were enjoyed, without offense. Sectarianism among Presbyterians certainly should be known no more. The Methodist Pastor and congregation united with us in our first service.

But, it is impossible to do justice to all our sympathizing friends. It seemed as if all were friends. And what shall we say of our Heavenly Friend? One cheering letter from New Albany had this devout sentence: “If the cyclone had gone a quarter of a mile north or south you would have missed a great blessing.” What we could then scarcely realize we now know to be true.

Our God, our help in ages past,  
Our hope for years to come;  
Our shelter from the stormy blast,  
And our eternal home!

We gratefully enroll the names of the places where our helping friends live—their names are in our hearts—who have come to our relief—with the amount received from each:

INDIANA—\$1,065 83.

Frankfort .....	\$141 00
Thorntown.....	96 60
Lafayette.....	88 98
Bloomington .....	18 00
Newtown.....	3 50
Indianapolis .....	265 75
Mitchell.....	25 50
Crawfordsville .....	95 50
Rockville .....	32 75
Williamsport .....	12 00

## FINISHED.

Attica .....	13 08
Dayton .....	60 00
Fort Wayne .....	62 07
Southport .....	4 75
Fowler .....	5 00
Hopewell Church, Johnson Co. ....	23 00
Hopewell Church, Boone Co. ....	17 00
Bethany, Parke Co .....	8 80
Bourbon.....	5 00
Marion .....	4 00
Seymour .....	5 00
Plymouth .....	4 55
New Albany.....	5 00
Veedersburgh .....	5 00
Cutler .....	15 00
Laporte ..	5 00
Franklin .....	25 00
Shanondale ..	27 00
South Bend.....	2 00

## NEW YORK—\$228 00.

New York.....	\$136 00
Brooklyn .....	60 00
Clinton .....	5 00
Geneva .....	4 00
Elmira .....	5 00
Skeneateles.....	18 00

## OHIO—\$70 00.

Oxford .....	30 00
Cincinnati .....	25 00
Clermont Co .....	10 00
Toledo .....	5 00

## ILLINOIS—\$62 00.

Chicago ..	40 00
Jacksonville .....	20 00
Shelbyville .....	2 00

## IOWA—\$7 00.

Alla .....	5 00
Burlington .....	2 00

## OTHER STATES—\$42 00.

Philadelphia, Penn.....	2 00
Mexico, Mo.....	10 00
Leadville, Col.....	25 00
San Diego, Cal .....	5 00

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Total ..... \$1,474 83

Seneca Falls, N. Y., a Bell. Board of Publication, 25 Hymnals. Rev. J. B. Logan, Books.

This FINISHES all we can reasonably look for from abroad. If all the members of the Lebanon Church will now do their duty, as quite a number have done theirs, we will have a FINISHED house, without debt, before the 25th of September, 1879.

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*NOTA BENE.*

1. A seven years pastorate is about as long as is profitable. Physically a man has entirely changed. The logic of events would probably demand about that often a change of all the officers of a church. And it might be well for members to examine themselves, on first principles, once in seven years.

2. Exact conformity—not ritualism—to all the rules and regulations of your church is most for edification. “Mind your rules and not mend them,” is the way John Wesley put it.

3. Every family should be a unit on church fellowship. The children are apt to drop into the world when parents belong to different churches. And, then, two pastors are crowded in the same family!

4. Proselytism is a public nuisance, injuring all the parties, unless it be the church which gracefully loses a member.



5. Reputation is shadow—character is substance.

6. — “Discipline at length, o’erlooked and unem-  
ployed, fell sick and died.” And as Discipline often does  
his work we need not weep if he is dead. It is often only  
a little better than proselytism—to arrest and try a member.

7. That church may last, but never lives,  
That much receives and nothing gives,  
That none can bless and none can thank,  
Creation’s blot—creation’s blank.

8. Don’t pout, or, back-bite !

9. Repentance is a saving grace—to the sinner and the  
saint—the only door of happiness, as well as of holiness.

TO CHRISTIAN WORKERS.

10. Christian worker ! pause and listen,  
Christ is seeking thee to-day ;  
Cease thy labors for one moment,  
Solemn words He hath to say.

He is standing close beside thee,  
And behold His face is sad—  
As He gazeth on thy service,  
Which methought would make Him glad.

Such unwearied self-devotion !  
Such untiring, earnest zeal !  
Such rich eloquence and pathos !  
Burning words that wound to heal.

Still the Lord is sadly gazing ;  
Hark ! He now doth question thee !  
Listen well, his tones are gentle—  
“Dost thou work from love to me ?”

Ah ! how often, fellow-Christians,  
Do we need this question still ?  
Are we now, from pure affection,  
Working out our Savior’s will ?



If our secret spring of action  
 Where exposed to mortal view,  
 Would it bear examination?  
 Could it be pronounced quite true?

Does not conscience sometimes tell us  
 That the motive power is wrong,  
 Of what seems our fairest action,  
 Of what sounds our sweetest song?

Jesus, Savior! O, forgive us,  
 As with shame we thus confess;  
 May our love to Thee grow stronger,  
 May our love of self grow less.

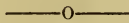
O, reveal Thyself so plainly,  
 That our one desire may be  
 Just to let ourselves be nothing,  
 Lost, in love of pleasing Thee.

—Charlotte Murray, in London Christian.

11. May God bless every body!

JOHN M. BISHOP.

JULY, 1879.



STATISTICAL REPORT.

Year.....	Additions .....	Home Missions .....	Foreign Missions.....	Education .....	Publication.....	Church Erection .....	Ministerial Relief.....	Freedmen .....	General Assembly.....	Sustentation .....	Salary.....	Congregational .....	Grand Total .....
1873..	26	\$15	5	5	5	5	4	5	15 30	5	700 00	545 00	.....
1874..	22	7	30	2	4	3	3	1	7 50	1	1,000 00	4,100 00	.....
1875..	14	50	21	.....	.....	.....	30	.....	23 25	.....	800 00	3,600 00	.....
1876..	32	.....	24	.....	10	.....	.....	.....	.....	.....	750 00	1,622 00	.....
1877..	16	.....	10	50	.....	.....	10	.....	.....	.....	500 00	1,131 00	.....
1878..	6	.....	3	50	.....	.....	.....	.....	9 87	.....	450 00	530 00	.....
1879..	10	.....	.....	50	.....	.....	.....	.....	14 00	.....	450 00	875 00	.....
.....	126	\$72	\$93	\$157	\$19	\$7	\$47	\$6	\$69 92	\$6	\$4,650 00	\$12,402 00	\$17,840 92

### ERRATA.

On the cover, read Nehemiah, V:19, instead of Nehemiah, X:19. At top of page 3 insert the word "John" after the word FINISHED. On page 5, line 20 from bottom, insert Bro. Wilmer's name. Our Lebanon Press is excellent, but printing is rarely perfect, and other slight typographical errors may be noticed. Mistakes are all some people see in press, pulpit, pew, choir or life. Such are not thriving christians, or pleasant companions. Hence, let us draw a moral of charity, which rejoiceth not in iniquity, but, rejoiceth in the truth.—(1 Cor. 13:6.)

*The Presbyterian Church.*

[Lebanon Patriot.]

Rev. J. M. Bishop has just issued from the Patriot job office a pastoral letter, entitled "Finished," to the members of the Presbyterian church. This interesting little pamphlet contains a well-written history of the trials and triumphs of the church, including an account of the destruction and subsequent rebuilding of their church. From Mr. Bishop the Patriot learns that \$200 more will complete their building. This sum ought to be raised by the citizens of Lebanon, in view of the generous donations from abroad. To be sure, they have already given much, but the church has been sorely tried. Mr. Bishop has worked as no other pastor ever worked for a people and his efforts have been successful. Many of the contributions from abroad were sent through admiration for the pastor alone. That the readers of the Patriot may better know the liberality of strangers, a list of the cash donations, as printed in the pastoral letter, are hereby republished:

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[Lebanon Pioneer.]

In another column we publish the amount, in an itemized form, of the donations made by churches abroad to the Presbyterian church of this place, showing how well our neighbors have responded to the call of the church. However, the church and its friends are sorely pressed, but with a liberal show from our own people that church can again take its place as one of the fixed institutions of Lebanon. Very much of the credit of building is due to the pastor. He has worked incessantly since the storm which reduced it to ruins last summer.





